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can alone fill out the details. Any attempt to do this in advance is certain to become antiquated in a short time and reflect no credit on its author. To say that it must be the result of an increased "knowledge of the environment," and depends on the "visualization" of "indirect methods" is only to repeat what has been said before, and is too general to be of any service in the solution of so complex a problem.

It would be inappropriate to a review to point out the golden opportunities which our author has lost to broaden and deepen the lessons of his suggestive theme. I hope on a future occasion to show in what interesting ways the subject may be expanded and connected with others that do not seem at first glance to be related to it. I only regret that such an expansion and correlation of the leading ideas of this essay was not made to take the place of much of the obscure but characteristic discussion which is interspersed among the salient doctrines with which they form such a marked contrast. This apparent ambition to render a treatise unintelligible to laymen is greatly to be deplored, especially in writers who really have a message. Such unevenness may be characteristic of genius but it is a form of genius that is strongly suggestive of paranoia. Dr. Patton may be mad, but he certainly has "lucid intervals." He had one such when he wrote his "Rational Principles of Taxation," and now, in writing his "Pain Economy and Pleasure Economy" (for this should have been the title of his essay) he must have had another or something more — a sort of inspiration.

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LESTER F. WARD.

*Ethnology.* By A. H. KEANE, F.R.G.S. Cambridge Geographical Series, pp. xxx. + 442. \$2.60. Macmillan & Co., 1896.

ETHNOLOGY, as it is understood by some students, has to do with peoples, groups of mankind separated from other groups, linguistically, physically or geographically, but has nothing to do with "race." Race is thought to be purely a zoölogical question. Others understand ethnology to be the study of races of men, varieties in the zoölogical sense, and their subdivisions into smaller groups, peoples.

Mr. Keane adopts the latter view. Hence he very properly discusses the "races of man." But he has introduced other matter which even in his own opinion does not properly belong in a work on ethnol-

ogy. It is fortunate, however, that he has done so, for the writings and works of many men are summarized in a way to make the volume convenient for reference. In his treatment the author is somewhat dogmatic. His excuse for this is that "a work speaking with uncertain sound would obviously be useless, or at least of little value" if intended as a guide "amid the initial entanglements of a confessedly difficult subject." Occasionally his views strike one as extreme, for instance, when, in speaking of the "length of man's days on earth," he says: "It becomes obvious that merely to account for the highly specialized Hamito-Semitic division a much longer period will be needed than is conceded by Professor Prestwich to the human family itself." Professor Prestwich has suggested 20,000 or 30,000 years as man's age. On a question so much in debate as that of man's antiquity, dependent as it is on the date of the glacial epoch, moderate and tentative views are to be preferred. In general, however, Mr. Keane is moderate and just on debated points.

The book is divided into two parts, the first dealing with "Fundamental Problems," the second with "The Primary Ethnical Groups." The "Fundamental Problems" are really fundamental to ethnology but are not strictly ethnology. It seems necessary, however, to have this matter included to make the subsequent discussion clear. After defining terms the author treats of the physical evolution of man, including man's relation to the other animals, remains of man, etc. This is evidently a question in physical anthropology. Mental evolution is noticed in a few pages. When did mankind first appear on the earth? It is an interesting problem and one far from solved. It seems fairly well established that man lived in Europe in "interglacial times." Obviously then the question hinges on the date of the glacial epoch or epochs. This leads to a discussion of the glacial problem. From a study of this problem the author concludes that man was living on the earth "not less, probably much more, than half-a-million years ago,"—a courageous conclusion in face of present evidence.

The palæolithic, neolithic and metal ages are taken up in their natural order. The famous relic sites, notably those of England, France and America, the kitchen-middens, lake-dwellings, crannoges, dolmens, menhirs, cromlechs, traces of peoples long since disappeared in name even if still represented by their descendants, are noticed in

considerable detail and with many illustrations. But these chapters are not a mere collection of facts. The bearing of these relics and ruins on the question of man's antiquity and his early migrations is shown. A much debated question—more in debate formerly than now perhaps—is that of the “specific” unity of man. Is man a single zoölogical species, divided into races, that is, varieties, or is he a genus divided into species? From a study of race crossing, from anatomical resemblances, from psychic unity and on physiological grounds, the author concludes that man is one species, and that his subdivisions are only varieties. The first part closes with a review of the criteria physical and mental, used in determining race. Of the physical the most valuable are the shape of the skull, the facial and nasal indices and the hair. There is today no pure race. The four or five divisions usually recognized and called races are all more or less mixed. Just as there are peoples belonging to the White, Caucasian or Eurafrian race who are almost black, so there are men of a light brown or yellow color who belong to the Black, Ethiopian or Austrofrican race. Racial divisions are based not on any one character but on many taken together. But men differ not merely physically. There are mental differences as well. Language is the “chief mental criterion.” Here we are on uncertain ground. Uncertain however only when we forget with what readiness people may change and often have changed their speech. Difference of language does not mean necessarily difference of race. Language often tells us something of a people's history, of its conflicts and collisions with other peoples, but often fails to tell us anything of racial connections. The author does not lose sight of this fact. He gives many instances to illustrate the adoption of a new tongue. There are the Cornish and a large part of the Irish, Celtic peoples both, now speaking a Teutonic tongue; the French people, in part Kelts, in part Teutons, in part too, perhaps, Iberians, speaking an Italic tongue. In the midst of this confusion in ethnology there is great need of clear, decisive statement. This we find in Mr. Keane's book.

The second part of the work, that devoted to primary ethnical groups, which may be more properly called ethnology, is valuable as a concise statement of the affinities of the peoples of the world today and a discussion of some important questions. But we do not find it so much to be commended as the first part. The Hominidæ are divided into four primary groups: Homo-Æthiopicus, Mongolicus,

Americanus, Caucasus. This terminology has been seriously criticised. The White or Eurafrican race did not originate in the Caucasus, nor is the typical black man an Ethiopian, nor again are all members of the Yellow or Asian race, Mongolians. No racial designations, however, have been proposed to which no objection has been made, and while we do not ourselves prefer this terminology, it is true, as the author says in speaking of "Caucasic," that the "word, like so many others in scientific nomenclature, is purely conventional."

The original home of the human species the author believes to be somewhere in Indo-African and Austral regions. This is not widely, though slightly, different from Dr. Brinton's view.

Some of the other important questions discussed are the linguistic problem in Oceanica, the racial problem in Australia and Tasmania, the peopling of America, the Ibero-Berber question, the Aryan cradleland, the Aryan race problem. We heartily commend Mr. Keane's book both to those who desire to learn something of the distribution of men and their affinities, and to those who wish to know what ethnology is, what its problems are, and by what methods it works; as well as to the serious student of anthropological problems.

MERTON L. MILLER.

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